

LOVE OF OUR COUNTRY.

Love of our Country 695. 74
SERMON,

Preached in the Cathedral Church of

St. *PATRICK*, *Dublin*,

March 17th, 1756, Being the Anniversary
Festival of St. *Patrick*;

Before the Right Honourable

Sir *ARTHUR GORE*, Grand President;

And The *FRIENDLY BROTHERS* of the Ancient
and most Beneyolent Order of St. *Patrick*.

And with all Humility and Respect inscribed to the
GRAND PRESIDENT and *FRIENDLY BROTHERS*.

By *WILLIAM HENRY*, D. D. Rector of *Urney*,
F. R. S.

Vincit Amor Patre.

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LOVE OF OUR COUNTRY.

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S E R M O N,

LUKE VII. 4, 5.

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

For he Loveth our Nation, and hath built us a Synagogue.

Then Jesus went with them.

AMONG those various affections and instincts which our wise and good God originally stampt upon the human Soul; in order to carry us on with the greater activity and delight; to do that which is our rational duty and interest; **BENEVOLENCE** justly claims the precedence:

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THIS

This generous principle, according to the channels thro' which it flows, or objects whereon it is exercised, is distinguished into the various characters of goodness, charity, mercy, and natural affection; all which are amiable in their kinds, being so many branches of this *tree of life*.

Yet the most excellent of all those ways wherein this principle exerts itself is that species of benevolence, which is distinguished by the peculiar name of the *love of our country*. CICERO, that eminent patriot, and true lover of his country, justly observed, that this virtue comprised in it all others. It exercises and exalts our wisdom and prudence: It engages us in a steady course of justice and honesty: It makes us cheerfully to give up our own selfish passions and interests, when they stand in competition with the public good; and to exercise patience, moderation and temperance: It animates us to despise dangers and death, and to exert the most astonishing acts of manly courage and resolution. In one word, it makes men heroes, and exalts heroes to attain that character expressed in these words of that patriot king DAVID, "I have said ye are Gods. Children
" of the most high."

It must strike any one who with due attention reads our Saviour's excellent sermon from the mount in the beginning of his ministry, and attends to the whole course of his life; *that one main* design of the gospel is to excite men to the practice of every moral virtue; by engaging them to keep up to the true spirit, and

not

not the meer letter, of the law ; with respect to that virtue of benevolence in all it's branches, this is most strongly inculcated, to satisfy us that the true dignity of the human nature consists therein, that thereby we become most like to God, *perfect as our Father in Heaven is perfect.*

Tho' this is the true genius and spirit of our holy religion, yet an objection hath been raised and urged against it, by those who have not well known it as if it did not sufficiently encourage and urge upon us *the Love of our Country.* To obviate this unjust reflection, I shall endeavour to satisfy you, how strongly the love of our Country is recommended to us, in those sacred writings which we receive as the rule of our faith and practice.

And then shall proceed to point out some of the principle instances wherein this benovolent affection is to exert itself.

That our reasonings on this head may be more clear, it is necessary to ascertain what is meant by our country.

It would be too narrow a sense to understand by this no more than a meer compass of walls or extent of land. In a rational and clear sense, it means something more, "That system of law and polity by which we are kept together in peace and order, and secured from foreign and domestic enemies," which System is comprised in that expressive word, the CONSTITUTION, a term very significantly

ficantly alluding to the natural body, and to that whole œconomy and order, which in the healthy state of the animal body, subsists between the head and members, the vital nervous spirits, blood and other juices, each in their order contributing to the good of the whole.

As this civil constitution hath a local connection with the soil in which it is planted; it naturally disposes those who know their happiness under such a constitution, to regard and love their *natal* soil. That earth which contains the sacred ashes of their forefathers who preserved, and handed down this happy constitution to them. That country where they drew their first vital breath; tasted the first joys of life; felt the first pleasures of those near and dear relations, father, mother, brethern; formed their first acquaintance, entered into their earliest friendships: and enjoy their religion, liberty and property. All these are endearing circumstances, and very properly associate themselves in the ideas of a true *British* or *Irishman*, when he thinks of his country.

It is quite otherwise with those who breathe under a despotic government, who stand divested of their liberties, and have little more connection with their *native* country, than those beasts of burden or slaughter which graze upon its soil.

That love to such an happy country and free constitution, is strongly recommended; will clearly appear if we look ever so lightly into the sacred writings either of the old or new testament.

Und

Under the old dispensation, the jews were taught by their great prophet *Moses*, to look on themselves as a peculiar people, favoured by heaven above all other nations; and that their constitution was immediately *Divine*, as appears, thro' the whole book of *Deuteronomy*.

They were taught, that the land of *Palestine*, was the inheritance promised by God himself to to their fathers. Their metropolis, *Jerusalem*, was called the holy. Every spot of their country almost was sacred. Every man valued his private estate in it beyond all riches and honours. Even a poor man, *Naboth*, resisted the strongest temptations to part with it, and could say, to *Ahab* the king, tho' at the expence of his life: "God forbid that I should give the inheritance of my fathers unto thee.!"

The nation of *Israel*, indeed, valued themselves so much upon the superior advantages of their constitution and happy country, that too often this passion broke in upon that general benevolence, which is due to all mankind; and they were apt to despise those who wanted the like advantages, who ought rather to have been the objects of their pity and help.

The love of their country was the ruling passion of the whole nation, it was the subject of the songs of all their divine poets, of the exhortations of their prophets, and of the prayers and praises of all. This divine fire made their hearts glow within them, it led them on to sure conquest, for it animated them with

with a courage invincible : as may appear from their whole history, more especially from the great exploits of the *Maccabees* ; who inspired with this motive, (herein imitated by our brave *Eniskillen* and *Derry* men) increased continually in their courage, in proportion to the greater number of their enemies, waxed more and more valiant in fight, and put to flight the armies of aliens.

If any distress happened to their country, they felt it more than all private losses. Good old *Eli* could hear with patience, that his two sons were slain in battle. But whenever he was told that his country was defeated, and the ark of God was taken ; he could bear no more. He instantly fell down and died.

Can any one read unmoved the history of the wondrous prophet *Elijah* ; his retreat into the wilderness ; and most importunate prayer to God to take away his life, that he no longer might be a witness to the corruption of religion, and degeneracy of manners, among his unhappy countrymen.

What lover of his country can read without tears, that passage in the history of his great successor *Elisha* ? when *Hazael*, who was destined by God to be king of *Syria*, and the scourge of *Israel*, came to consult him.

“ *Elisha* settled his countenance stedfastly on him
 “ until he was ashamed ; and the man of God wept.
 “ And *Hazael* said, why weepeth my Lord ? And he
 “ answered, Because I know the evil thou wilt do

“ unto

unto the children of *Israel*: Their strong holds
wilt thou set on fire, and their young men wilt
thou slay with the sword, and wilt dash their chil-
dren, and rip up their women with child. The
lord hath shewed me, that thou shalt be king
over *Syria*." 2 *Kings*, 8.

There is nothing in all the eloquence of *Pericles*,
Demosthenes, or *Cicero*, which hath so much force
or beauty in it, or manifests so fervent and pure a love
to their country, as this single passage of the sacred
history.

If we pass on from the old to the new testament,
we shall find that this noble affection is still more che-
rished.

Our Saviour has plainly taught us to consider our-
selves as *one Body*, whereof he is the head, and every
one of us members in particular. That we have one
faith, one baptism, are redeemed by the same Savi-
our, animated and united together by the same spirit,
have one *Politeuma*, or citizenship in heaven, to which
we now belong, and shall soon arrive, if we will ob-
serve the laws of our divine constitution.

Both our Lord himself, and all his apostles after
him have informed us, that the very essence of chris-
tianity consists in love and charity, in keeping the
unity of the spirit in the bond of peace. This is
that quickening spirit which runs thro' the whole gos-
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pel. And whosoever hath not this spirit of Christ is none of his.

Nor are there wanting the liveliest examples of the warmest love to their native country in Christ and his Apostles.

Can any thing exceed the ardent zeal of St. Paul to his native country, even when they hated him, and pursued him for his life? He was willing not only to die to do them good; but asserts with a most solemn oath, that he could wish himself to be cut off from the church by an *Anathema*, or the greater excommunication, for their salvation.

“ I say the truth in Christ, I lye not, my conscience bearing me witness in the Holy Ghost.
 “ That I have great heaviness and continual sorrow
 “ in my heart. For I could wish that myself were
 “ accursed from Christ, for my brethren my kinsmen
 “ according to the flesh.” *Rom. 9 chap.*

Among the heathens, men of great spirits, those heroes who had done services to their country, generally resented with an equal hatred their country's ingratitude, and inferred on it mischiefs greater than all the good they had done it. But the benevolent and glorious spirit of the gospel exalts the soul of a christian above all resentments. And makes the great apostle willing to *devote himself*, to save his cruel ungrateful nation.

This

This spirit he learned from his divine master, who on his last approach to *Jerusalem*, after a life employed in the most exalted acts of benevolence, and a continued series of beneficent miracles towards his country, foreseeing the direful calamities which would soon fall on it, for their ingratitude and wickedness in rejecting his offered salvation, and crucifying him; lamented over it. “ When he was come near to *Jerusalem*, he beheld the city, and wept over it. “ saying, if thou hadst known, even thou at least in “ this thy day, the things which belong unto thy “ peace! but now they are hid from thine eyes! For “ the day shall come upon thee, that thine enemies “ shall cast a trench about thee, and compass thee “ round, and keep thee in on every side, and shall “ lay thee even with the ground, and thy children “ within thee; and they shall not leave in thee one “ stone upon another: Because thou knowest not “ the time of thy visitation.” *Luke 19. 41, 42, 43.*

The king of *Isarel*, on the day of his triumphant entrance, is sad: The lord of life, the fountain of joy weeps, Was it for his friends? No, He had forewarned them, and they were to escape the danger. It was for his enemies, his betrayers, his murderers. But, they were his *Countrymen*. And therefore, unmindful of his own cruel sufferings which they were within a few days to inflict on him, He is dissolved into tears for their deep distresses. He again shews the like concern for them, as he was led by them to his crucifixion. “ Ye daughters of “ *Jerusalem* weep not for me, but for yourselves and
B 2 your

"your children." O divine goodness, worthy of the Saviour of the world! Holannah to thee in the highest! What patriot ear can hear thy voice, and not forgetting all partial interests and injuries, be seized with a divine rapture for the good of his country!

I shall only mention one other instance which is pointed out to us in the history of my text.

A roman centurion, by birth an heathen, and by his command and station naturally looked on as a terror, rather than a friend, to the *Jews*, was in garrison in the city of *Capernaum*. This man's servant who was dear to him, is struck with the palsy. The centurion hearing of the many miracles wrought by *Jesus*; and earnestly wishing for his faithful servant's recovery; yet knowing how averse the *Jews* were to all conversation with *Heathens*; entreats the elders, or magistrates, of the city to go to *Jesus*, to beseech him to heal his servant.

They accordingly come on this embassy. But we must remember, that at that time, our Saviour's ministry was confined to his own nation, as he said to the *Syrian* woman, that he was sent only to the lost sheep of the house of *Israel*; so that this good office did not properly lye in his way.

Yet no sooner did the elders inform him, that this roman centurion loved their nation, but he went with them, spake the word, healed the servant; and wrought

wrought this extraordinary miracle ; in order to encourage a love to our country, and to convince all men, that they who are true lovers of their country shall never want even the extraordinary assistance of Heaven,

Having, from what has been suggested, satisfied you, that love to our country is an essential part of the duty urged upon us by our holy religion ; I shall

Now proceed to point out some of the principal instances, wherein this noble affection exerts and manifests itself,

In this inquiry, I shall confine myself chiefly to those instances which arise from the character and conduct of this good centurion.

The first and strongest instance of true love to our country is the preservation, and cherishing of true religion. The proof here offered of this centurion's love to the *Jewish* nation was, that he built them a synagogue.

Religion is the great cement of civil society, the foundation whereon it 'tis built ; and the band which keeps mankind together. Without it there can be no order or security among men ; nor can we ever expect the divine protection, without which no human society or kingdom can stand. A commonwealth of atheists is in the nature of things impossible : And the nearer men approach to atheism, infidelity, impiety,

piety, or contempt of religion and sacred things, in their opinions or practices, the ruin and destruction of that nation is by so much nearer and nearer.

The first object then which should engage the attention of those who love their country, is to encourage and promote both by their example and influence, the belief and practice of true religion; and to discourage all profaness and impiety. It would greatly adorn the character of a true patriot, to be zealous for God and his country against that corruption of manners which too much abounds; against that fashionable contempt of God's holy day, and public seasons of humiliation, which has of late dared to shew itself among us.

As the face of religion cannot be kept up, unless there be a competent number of places for public worship; and of persons to instruct and assist the people therein; true love to our country will engage us to build churches where they are wanting, and to repair those tabernacles of God which are fallen down; to preserve inviolable those allotments which were appointed, not for superstitious uses, but for the true service of God; to oblige those who minister in sacred things, to do their office with all diligence, and to encourage and cherish such of them as are faithful in their duty, who are labourers, and not loiterers, in God's vineyard.

As an early instruction in the principles and practices of piety and virtue is the most probable means to

make

make religion flourish: A love to our country will dispose us to give all encouragement to those seminaries wherein this blessed seed is to be sown: To support and maintain the honour of our *University*: To found and endow schools, and with all zeal and prudence to carry into execution the great design of our *Charter Schools*: To convert and reform to true religion and industry the natives of this kingdom. These schools are calculated to fulfil and compleat the mighty work which St. *Patrick* the apostle of this isle undertook, and laboured in with happy success.

If these things be duly attended to, the protestant religion, the practice of which is our best security for the divine protection, will soon wear a pleasing aspect thro' all parts of our country.

Another instance wherein a love to our country is to exert itself, which also arises from the character of this good centurion, is preserving that subordination which is necessary, not only to the happiness, but also to the very being of every civil society.

This officer declares himself to be a man under authority, one who paid a deference to his superiors, and at the same time expected a proper observance from those under him. "He said to one go, and he goeth; to another come, and he cometh; and to his servant, do this and he doth it."

In a state of wild nature all men are equal, and like the wild ass's colt, may range as they please:

no

no one hath any superiority over another, but such as arises either from benefits received, or from his superior abilities of body or mind; but when men have, for the sake of the protection and many other benefits arising from society, giving up this wild equality, a subordination of persons is as necessary, in order to preserve these benefits in the political body, as that of the members to the head, is to preserve health and life in the natural body.

As therefore, in the natural body, it is the business of the head to hear, to watch, to know, to direct and command what is for the good of the whole: Of the arms, to labour, or defend, and of all the members to execute and obey. So in the oeconomy and constitution of our country, it is the office of the whole *Legislature*, to look out, consider, and enact such laws as may be for the public good. Of the king in particular, to execute these laws, to protect and defend; and of all those to whom he delegates his authority, to be faithful in the execution of the great trust. In return for which care and protection, it is our business to honour the king, to pay all becoming respect to his *Representative*; especially when he is such an one as represents the best king on earth in his virtues, as well as his authority: To obey inferior *Magistrates* acting within the laws: And by our ready concurrence in all measures for the public good, to strengthen the hands of government, that it may be the more able to protect and cherish us all.

As civil society first arose from the *many* having given up their equality and power to the *few*, who are to bear rule over them, according to the limitations of the constitution; if at any time the multitude resumes this power, and takes upon them to rule themselves, or as it sometimes happens to rule their rulers. Such confusions and convulsions are the strongest symptoms, that the constitution is in danger of being dissolved.

He therefore who loves his country, and has a due regard to the constitution thereof, will above all things take care to preserve this just subordination and respect to lawful authority.

A third instance wherein we are to exert our love to our country, is the promoting of its improvements by meliorating and enriching the soil, making good roads, navigable canals, erecting comfortable habitations, introducing manufactures, encouraging industry and commerce.

These are the arts by which our country may not only soon appear with a beautiful face, but also arise to riches and grandeur and glory. And whosoever is fired with that noblest ambition to see his country great, will bend his utmost efforts this way.

Thanks to heaven, there is no country upon earth more capable of improvement, than this blessed Isle
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wherein

wherein providence has cast our lot. Its situation, its harbours, its rivers when united by navigable canals, render it fit to carry on a most extensive commerce thro' the whole globe; its fruitful soil might afford food and all the comforts of life to seven millions of inhabitants at least; its seas, lakes and rivers abound with fish, its climate is most temperate, its air now purified from stagnating vapours, sweet and healthy; no venemous creatures infest it, and it's infinite variety of beautiful hills and vales with those stately mountains that arise around and guard its coasts, afford the noblest prospects which imagination can conceive.

Nothing is wanting but our diligence in proceeding to improve so happy a country; blessed be God, who has raised a noble emulation among us this way! And has prospered the glorious Endeavours of our Legislature, and the DUBLIN SOCIETY: O may it go on, until our natal soil becomes pleasant and fruitful as paradise, beautiful as the garden of God!

Another instance wherein our love to our country will manifest itself, is, "our assiduous endeavours to promote unity and peace among all its members."

By unity the smallest states have arisen unto riches and power; but by intestine divisions the greatest have mouldered into atoms. Unity of spirit is that vital flame which causes the political body to vegetate and grow up into manhood, and preserve it in its full vigour.

vigour. The psalmist therefore very justly makes this the criterion of our having the prosperity of our country at heart, that we pray for, and strive to promote the peace of it; if peace be within our walls, the natural consequence is plenteousness in our Palaces.

What a miserable condition was this island in, when it was divided into several petty kingdoms, which were continually at war with one another? And in each of these a multitude of petty tyrants, whose hatred was implacable and intestine quarrels endless. This condition put a stop to arts and sciences, to husbandry and improvements, for to what purpose was it to plow or sow, where there was little prospect of reaping? This universal neglect of husbandry, and destruction of the inhabitants by intestine broils, covered the face of the country with thickets of woods and briars, and those vast extended bogs, which are not natural, but only the excrescences of the body.

But since peace and unity has prevailed, how happily is the state of things altered?

It is domestic peace, which encourages the husbandman to manure and sow his fields, and to eat of the fruits of his labours, instead of that antient barbarous custom of living on sorrel and shambroques, and the milk and blood of living cattle.

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It is domestic peace that has adorned our country with so many commodious dwellings, and princely seats, instead of those dark old castles and subterraneous forts, in which our forefathers were continually besieged, and even buried alive.

It is peace which has made our manufactures, especially our linen manufacture to flourish, that promotes our trade, extends our commerce, continually enlarges our towns and villages, and causeth our inhabitants so greatly to increase and multiply. Surely then if we love our country, we must be zealous for its peace and unity, which is productive of all these blessings.

It hath been a great drawback on the prosperity of Ireland, that its inhabitants have been divided against one another, by their political or religious opinions. Those of the romish church against the protestants, and too often protestants against one another. That strength, which if united, might have raised our country to renown, and added greatly to the glory of the British empire, hath been wasted and flasted away, in animosities against one another; but when we consider our common country; this center of unity should make us ONE, this principle, like the glorious sun dissipating mists, should make all lesser differences subside and disappear. The original natives of this kingdom, as well as those of British descent, are remarkable over the world for a love to
their

their native country. We are all the children of St. Patrick, and if we are sons and not bastards, we shall unite ourselves, after the example of the great apostle of our nation and his companions, to promote the general good of the whole.

Being thus firmly united among ourselves, we shall be the more ready and alert to fulfil the last duty to our country, which arises from a true love to it. "It's defence against all foreign enemies, who may attempt to invade or disturb its peace."

This was the immediate office of this worthy censure; and it is plain from the respect and affection which the magistrates of the *Jews* bore to him, that he discharged it with all fidelity, and regard to the country.

John the baptist, in his instructions to the soldiers who came to his baptism, exhorts them, to "do violence to no man." The original true institution of military power, is not, to do violence, but to protect, guard, and defend the country.

To defend our country is an obligation, which arises from the very first principles of nature, *self preservation*. We are no less obliged to it from that second principle, *Natural Affection*.

Our native country is our mother, and is there any man so dastardly, or devoid of all natural affection,

fection, as to stand by unmoved, and see his mother stript, wounded, and ravished by any daring invader? Much more, God forbid that there should be any, impious parricide of this kingdom, who would join a foreign enemy, and lift up his right arm to give a stab to the mother that bare him!

From these several instances we may easily form the character of a true patriot and lover of his country.

“ It is *He* who in all things hath a strict regard
 “ to our happy constitution. *He* who useth all
 “ his power to promote true religion, piety and
 “ virtue. *He* who preserves public order and re-
 “ spect to lawful authority. *He* who improves his
 “ country, by promoting tillage, and commerce, and
 “ useful arts and manufactures, *He* who seeks in
 “ domestic peace, and is ready to spend his fortune
 “ and his blood in it's defence against foreign ene-
 “ mies.” And doth these things, not “ merely from
 “ selfish views; but from an heart possessed with so-
 “ cial love and benevolence.”

To such a person we may apply that passage in the 87th Psalm. *His foundation is in the holy mountain Glorious things are spoken of thee.* Whether he be a foreigner or born in the land, he is the true countryman who seeketh the good of his country.

country. " And the Lord shall count, when he
" writeth up the people, that this man was born
" there,

*Blessed be God, who hath given us such a PATRI-
OT King! who loveth his people as his children.*

Blessed be the King who hath sent us such a *Re-
presentative!* who loveth our nation,

And blessed be our dear country which affords us
many excellent spirits of this character!

To form men to this amiable character, and to ex-
alt them to the love of their country, and univer-
sal benevolence, is the glorious design of the an-
tient and most benevolent order of the Friendly
brothers of St. *Patrick*.

They have well considered, that " the best mem-
" ber of society is the best man. That, it is con-
" ducive to the good of society in general, to pro-
" mote and encourage among men, the just obser-
" vance of private and singular friendships; whence
" growing more humane, their hearts enlarge,
" taking in at first particular societies and ranks
" of men, till, dilated by insensible gradations, at
" length they overflow with generous senti-
" ments of candour, benevolence and friendship for
" all mankind.

As the very spirit of christianity is love and benevolence, the rules of this society oblige all its members to pay the most sacred regard to this divine institution, and to adorn the doctrine of God our Saviour in all things.

To remove calmly all misunderstandings; to allay the angry passions: And to restore peace, order, and harmony in human society.

“ Finally to endeavour, both by their advice and
 “ example, to promote and encourage among men,
 “ the practice of all the social virtues, and to let their
 “ humanity, benevolence, and charity extend so uni-
 “ versally to all that are distressed and miserable, as
 “ to render themselves in the end, to be deservedly
 “ esteemed,” “ approved and perfect friendly
 “ brothers of the antient and most benevolent order
 “ of the friendly brothers of St. *Patrick*.”*

Nor was it possible to choose a more proper patron for this benevolent order, than the great apostle of *Ireland*: As may clearly appear from a short sketch of his life, and benevolent acts to our country.

St *Patrick*, (as all the antient writers of his life agree,

* See the rules of the order.

agree, and himself informs us) was the son and grand-son of clergymen, a native of our mother country, born among the antient *Britons* in that village upon the river *Clyde*, which is now known by the name of *Killpatrick*, so called after him.

At sixteen years of age he was carried off a captive by some of those pyrates who then infested the British coasts: And by them sold as a slave to one *Milcho*, a petty prince in that part of *Ulster* which is now called the county of *Aurim*. That same divine providence which appointed *Joseph* to be sold as a slave in *Egypt*, that he might afterwards provide bread for the land and for his father's house, so ordering that this great person should be sold a slave in *Ireland*, that by being made perfect master of the language, and inured to hardships, he might be the better fitted to distribute in this country the bread of everlasting life; and from hence also send provision of learned and pious men to the *British* churches in their distress.

Six whole years he continued in this miserable captivity, during which, he who was to be the choice shepherd of Christ's sheep, was by these heathens employed in feeding swine, on the mountain called *Steve mish*.

He himself, in his confessions tells us how he was affected during this Time.

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" My

“ My constant business was to feed hogs ; but I was
 “ frequent in prayer, the love and fear of God more
 “ and more inflamed my heart, my faith was enlarged
 “ and my spirit augmented, I arose before day to my
 “ prayers, in the snow, in the frost, in the rain, and
 “ and yet I received no damage ; nor was I affected
 “ with slouthfulness, for then the spirit of God was
 “ warm within me.”

In this solitude, he was prepared in part for the
 glorious work of converting the *Irish* to christianity,
 if it should please God to deliver him.

His prayers were heard, and having the strongest
 impressions made on him from heaven, to set about
 this great work, as himself informs us, he goes into
Gaul and *Italy*, and spends many years in learning
 perfectly the doctrines of the gospel, and in associating
 to himself great and good men fit to assist him in
 the blessed Undertaking.

At length being fully prepared, in the fulness of
 the spirit of the gospel, he sets sail with his compa-
 nions, and in the sixtieth year of his age, and in
 the year of our Lord 432, landed at *Wicklow*,
 where the first fruits of his ministry was the son of a
 prince of that country whom he converted.

His

His eager desire to do good to those who had enslaved him, made him sail thence to *Ulster*, that in return for the servitude he had suffered, he might deliver them from the bondage of corruption, and advance them to the glorious liberty of the sons of God.

Landing near *Dundrum* in the county of *Down*, he converted *Diehu*, the prince of that country, who came out with an hostile mind against him.

This pious convert made him a present of a skibbol (angelic a barn) which he employed as a church. This became afterwards his principle residence, and a famous abby, on the ruins of which is now built a beautiful neat church, known by the name of the church of *Saul* or *Skibbol*.

From this place he travelled thro' many parts of *Ulster* preaching the gospel, until hearing of the triennial meeting of the monarch and all the princes of *Ireland*, at the hill of *Tarah*. He judged this to be a most glorious opportunity of making known the joyful sound of christianity to the whole nation at once.

Tho' he met with many threats and Discouragements, he would not be kept back from delivering the message from God to this great assembly, and preached among them with such energy and success,

that he converted many of them to the faith, and reconciled the contending *Irish* chiefs.

Having by this happy success, his way laid open thro' the whole kingdom, he travelled during the course of many years, with incessant assiduity, into the provinces of Conaught, Ulster, Leinster and Munster, making in all places innumerable proselytes to the christian faith, founding churches in all parts, and ordaining bishops and pastors in all the churches.

It is said of him that he founded above 300 churches, among which are the cathedrals of *Tuam*, *Killalla*, *Ardagh*, *Conner*, *Clogher*, *Down*, *Armagh*, *Castel*, *Emly* and *Dublin*; for having converted *Alphin* the prince of the ostmen, who then inhabited this city, and baptised the people in the well near this spot; he built a church, on the foundation whereof this noble cathedral is since erected.

He is said to have banished all venomous creatures out of *Ireland*, by the staff of *Jesus*, the moral of which fable is; that by the true preaching of the gospel, he drove out not only heathenish superstition and barbarity, but also wrath, strife and intestine divisions. These are the most dangerous serpents, their bite conveys deadly poison to the constitution.

He continued this laborious course of his ministry until the 90th year of his age; after which he lived

lived thirty years in a more retired, yet useful state, dividing his time between his metropolitical church of *Ardmagh*, and his beloved church of *Saul*: God having for the sake of his church, blessed him with an healthy great age, that he might see the labours of his soul and be comforted, on observing the glorious gospel which he planted, flourishing in all parts of this kingdom. At length laded with years and glory, he passed on to immortality, at *Saul*, on the 17th Day of *March* 493, and 120th year of his life. His blessed dust lies at *Downpatrick*, waiting for the resurrection of the just.

We are not to imagine that these indefatigable labours of the great apostle of our isle were employed in propagating the opinions and principles of the present Church of *Rome*,

Those opinions and practices were utterly unknown in the days of *St. Patrick*, and did not spring up until some hundreds of years after.

The great primate *Usher* has fully demonstrated, from cotemporary authors, or those who wrote soon after, and from the remains of *St. Patrick's* own writings, * that the doctrine which he preached was none

* See *St. Patrick's* confessions, his epistle to *Coroticus*, his synods published by *Ware*, his book *Detribus Habitaculis*, the hymn of *St. Fiach*, *St. Patrick's* disciple,

none other than the pure religion of the gospel, and in all respects the very same with that which was happily revived among us at the reformation. He has particularly shewn, that that worshipping of saints, purgatory, prayers in an unknown tongue, transubstantiation, the denying of the cup to the laity, the *Pope's* Supremacy and infallibility were opinions quite contrary to those preached up by *St. Patrick*,

There is still extant a book, *De tribus Habitaculis*, written by *St. Patrick* himself, wherein he utterly denies a purgatory, or any other habitation for men but one of these three, heaven, hell, or this present world. He saith the like in his synod: And if there be no purgatory, then prayers and masses for the dead, works of supererogation, and all that has been built on this conceit must fall to the ground.

And I would feign know how the most subtle stickler for the Church of *Rome*, can reconcile that article of their faith which denounces an anathema against those who assert that the clergy may marry, with these words of *St. Patrick* concerning himself. "I was born of a gentleman's family, my father was *Calphurnius* a deacon, who was the of *Potitus* a Priest."

Yet you see this canon of the *Romish* church denounces an anathema against this great apostle of our isle and his ancestors. How can any be for *St. Patrick*

disciple, and the ancient scholiast thereon. *Sedulius*, venerable *Bede*, *Jocelyne*, *Probus* and *Colgan*.

trick and adhere to that church which declares him accursed? *

They who profess an honour for St. *Patrick* should honour the faith of St. *Patrick*; which, if they do, they must heartily embrace the protestant religion, and thereby become, not *Titular*, but *true catholic christians*.

The great use which I would make of the short sketch, has been given of the life and labours of this glorious patron of the order of the benevolent brothers: of this cathedral; and of our island, on this anniversary of his translation to glory; is from so bright an example, to persuade you all, in your several stations, to go *and do likewise*.

To exert an hearty zeal for our holy christian religion; and promote it with all your power.

To improve, and do every good work to our Country.

To cherish universal benevolence, and allay every angry or unkind affection.

To be strongly united to our most gracious sovereign, and at peace among ourselves.

If

* Council of *Trent*, session 24, canon 9th. If any one shall say that the clergy in holy orders may marry, let him be *Anathema*.

If we steadily pursue such paths as these; our country may once more become the *island of saints*. We shall flourish great and free. No domestic broils shall interrupt our tranquility. And all hopes of our foreign perfidious enemies to invade or hurt us shall prove abortive.

The *French* court, like that foolish tyrannical emperor *Caligula*, may arrange their numerous troops on their coasts, look in vain towards these happy islands, run to and fro, grin at us like a dog: "And grudge that their revenge is not satisfied, for the desire of the wicked shall perish; but the Lord of hosts, in whom we trust, shall be with us." The God of our *Israel* shall be our constant Refuge."

Let all the people say *Amen, Amen.*

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